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A. M. D. C.

A NOVENA

IN HONOUR OF THE

GLORIOUS MOTHER

I. TERESA OF JESUS,

WITH

MEDITATIONS FOR EACH DAY.

TRANSLATED FROM THE FRENCH.

WITH LITANY OF

THE HOLY HEART OF JOSEPH.



Permissu Superiorum.

LONDON:

CHARDSON AND SON, 172, FLEET STREET;

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MDCCLII.

138. d. 448.



A. M. D. C.

NOVENA

IN HONOUR OF THE GLORIOUS

ST. TERESA OF JESU

INSTRUCTION ON THE NOVENA

The indulgences that two i
prelates (the Cardinal Archb
Toledo and the Bishop of V
have granted to . . .

primary graces, and with a most elevated spirit. Those who will perform the novena cannot to resemble her perfectly; but in prayer they will have no trait of resemblance with her. To the prayers of each day is added a reflection or meditation relative to the principal virtue of the great saint, that we may know her better, and imitate them more exactly.

Those who have devotion to the Virgin Mary will not wait for the day of her feast or any other season of the year, to devote to her their piety and confidence.

conceived the project of the
 order; 3rdly, the 19th of Au-
 on the 27th, the day on which
 established feast of the *Tran-*
 of her heart is celebrated; 4th
 of March, to finish on the 19th
 of the glorious patriarch St.
 whom the saint was indebted for
 favours, and whose devotion she
 throughout the earth. In fine,
 time you choose, this novena can
 be very agreeable to her; and
 listen favourably to the prayers
 be then addressed to her, provided
 they proceed from a heart full of
 and confidence.

...of mercy in her he
some alms, visit the prisons and
perform some exercises of exte
lity, especially if you are in th
state; 6th, offer to the saint a
tices of exterior or interior mo
and observe an exact custody o
senses; 7th, avoid the lighte
8th, imitate some one of the
the saint, as her love of God
neighbour; her humility, patie
tification; 9th, endeavour by a
possible to extend devotion to t
and to crown all the

exercises of the novena by the communion which you will make with all the devotion, recollection, and fervour that are due to the most holy Eucharist.

If the person who performs this novena be a religious, and especially a daughter of St. Teresa, she will apply herself particularly to keep with exactitude and fervour all the rules and observances of her state, above all, silence and interior recollection; she will also apply herself with renewed devotion to meditation, to the office and to the presence of God: she will practise with more fervour, humility, and penance, endeavouring, as we have said, to imitate the virtues of the saint, particularly those proper to the religious state; that is to say, poverty, chastity, obedience, patience, the love of God and her neighbour, especially her sisters with whom she lives; she will endeavour, in fine, to become a perfect copy of the excellent model that forms the subject of her meditations.

PRACTICES AND PRAYERS FOR EVERY DAY OF
THE NOVENA.

You will place yourself on your knees before some altar or image of the seraphic mother; there, raising your heart to God, and presenting yourself to the most holy Trinity, to our Lord Jesus Christ, to the most holy Virgin, and to all the celestial court, you will fix your attention on St. Teresa, to whom this novena is offered, directing, through her intercession, all your thoughts, words, and actions, to the greater glory of God; afterwards making the sign of the cross, and an act of contrition, you will recite the following prayer, which you will repeat every day during the novena.

PRAYER.

Seraphic and most glorious St. Teresa, spouse of Jesus Christ, worthy to be compared to the angels, by the purity of your *body and soul*; to the archangels, by the *wonderful things* you have accomplished

for the greater glory of God ; to the principalities, by the eminent gift you received of conducting souls to the most sublime perfection ; to the powers, by the wonderful power God has given you over the spirits of darkness ; to the virtues, by the splendid miracles you performed ; to the dominations, by the singular talent that heaven confided to you for forming terrestrial angels. Throne of the Most High ! on whom Jesus Christ, your divine spouse has deigned to repose ; luminous cherub, whose writings, full of light and fire, enlighten and inflame the world ; ardent and burning seraph, who died by the violence of divine love, and who procures the same happiness for so many virgins, the spouses of Jesus Christ : my most amiable mother, I rejoice at the signal favours by which you have merited to be loved and chosen as spouse, by the most perfect and most accomplished of spouses. Giving you as a pledge a sacred nail which pierced his divine hand, he charged you, as his faithful spouse, to extend on earth His honour and glory ; He



IN HONOUR OF THE
GLORIOUS MOTH
ST. TERESA OF
WITH
MEDITATIONS FOR EACH
TRANSLATED FROM THE FRENCH
WITH LITANY OF
THE HOLY HEART OF JESUS





... was a very singular
conferred on her to learn
her spirit, and to lose it
immensity. She never would
be convinced that she was not
this degree of sublime prayer
God raised her. She acknowledged
she was weak, dissipated,
capable of the greatest wander
was astonished that she was not
cast of the entire world, and she
ly desired to be such, that is, to
pised by men, regarding herself
worthy to hold a rank in the
God.

If her prayer had
her mind

When we wish to know ourselves we must begin by asking the great question, how can we know God ; if I dare speak so, we must study Him, and this is what the apostle recommends to the first faithful, and to them unceasingly of the knowledge of Jesus Christ. Why is the world so ignorant and presumptuous ? Because it has not this science, which the same apostle calls *the knowledge of God*. Teresa possessed it in a high degree, and she owed this knowledge to frequent prayer, animated and vivified by the interior and ineffable communications of the Holy Ghost.

This admirable soul wrote of the knowledge of God, with an eloquence and spirit which she alone seemed truly not to possess. So penetrated was she with her baseness and incapacity. She, in some manner, resembled the prophets who announce the mysteries of salvation, and who felt that they knew not how to speak, and that they were as a mere nothing before God.

O prayer, source of the humble knowledge of God !
*Teresa, when shall I know you ?
 when shall I practise you ? if not in a*

...e, if I enter not into the v
It is in this only path that
greatness and my misery,
and my ingratitude ; your
indifference. O Lord, give
this light that enlighten
drop of this unction that pe
heart. And you, holy lov
cast a favourable look on me
me the grace to pray ; to an
plunge myself in this abyss
ence, and into the furnace of

PRAYER.

My most sweet r

her baseness and nothingness, though favoured with the most singular graces, elevated to the highest contemplation, and loaded with the applause that her heroic actions and splendored miracles drew on her. I entreat you, divine Jesus, by this profound humility of your spouse, to grant me a humility equally solid and true, which may make me know my sins, may dissipate the darkness of my soul, and may preserve me from the subtle poison of vanity; which may, in fine, dispose my heart to receive what I ask of you in this novena, if it be for the greater glory of God. Amen.

SECOND DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF
PRAYER WITH REGARD TO PENANCE.

St. Teresa did not begin the edifice of her perfection by penance, but by prayer, and the royal prophet acted in the same way: *he prostrated himself at the feet of his God; he sighed, then clothed*

himself with sackcloth, and bathed his couch with his tears. 'Tis prayer that discovers the horror of sin, and animates the sinner to avenge on himself the rights of God. Jesus Christ prayed in the garden, and there saw himself charged with all the iniquities of mankind; and immediately he said : *Let us go—he who is to betray me* to the fury of my enemies *approaches*. From prayer, this Divine Saviour passed to the Pretorium and to Calvary. Teresa, after his example, fortified herself in prayer against her domestic enemy, which was her body, and she reduced it to servitude. We are astonished at the austerities of this saint, and in general of all the holy friends of God ; the reason is, that we know not what God inspired them with in prayer ; that we are ignorant how much fervour of spirit rendered them enemies to their senses. A person of prayer is a crucified person : when crosses fail her exteriorly, she procures them for herself, persuaded that as a sinner and a *disciple of Jesus Christ*, she should

always suffer. A proof that St. Teresa's penance took its source in prayer, is that her reform has prayer for its foundation, and austerity of life and penance its continual and daily exercise. It would have been impossible for her to persuade others to a kind of life so contrary to nature, if she had not made them enter by the way of prayer. In earthly warfare, we do not expose ourselves to the labours of war, without being animated by some powerful motive, as, of glory, ambition, love of country : in the spiritual warfare, we do not declare war against our senses, without being fortified in the interior ; and this strength comes only from prayer. A person of prayer is never sensual, and a person without prayer is never penitent. All are not capable of practising the austerities of St. Teresa ; but they who give themselves to prayer, find a thousand means to mortify themselves. They at first exclude all excess of every kind ; *they reduce* themselves to necessities *approximating* closely to austerity ; they

did themselves all pleasures, not only
 generous, but even lawful ; they bless
 ed in sufferings ; they pass no day
 without denying their senses some one
 of the gratifications which they desire ;
 they practise in secret, according to their
 power, their strength, and degree of
 power some of the mortifications that
 God suggests and authorises.

O penance ! precious fruit of prayer,
 mortified as I am, I esteem and love
 thee. I have nothing to oppose to the
 example of the saints, and in particular,
 that of St. Teresa ; her penance no
 longer astonishes me ; when I represent
 to myself totally given to prayer, I
 see her arrayed with all the armour of
 prayer ; and I conceive that she had
 conceived the thought of the Apostle per-
 fectly, who does not separate his holy
 labour from the exercises of prayer :
 he, says he, the armour of God, *pray-
 unceasingly in spirit*. O Lord ! con-
 tinue me to penance by prayer, and sauc-
 er my prayer by penance : let my
 heart and my mind be your victims in

prayer, and let my body be also immolated to you by penance.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, who inspired her with the most rigorous spirit of penance, who suggested to her the means of peopling the world and the deserts with illustrious penitents and holy anchorites, of filling with this same spirit the most timid souls and of making an infinite number of females, who have become your spouses triumphed over the natural delicacy of their sex, and who leading an angelical life, resemble those tender flowers that spring up and flourish in the midst of thorns ; I entreat of you, O Divine Jesus by this austere penance of your spouse to grant me the grace to mortify my body, to reduce it to servitude, to lead a truly Christian life, which may make me embrace voluntarily the holy rigours of *penance*, in order that I may obtain the

greater glory of God.

THIRD DAY.

MEDITATION ON ST. TERESA'S SI-
PRAYER, WITH REGARD TO PATI

St. Teresa was called to the p
good works, which required of h
vincible patience. Beside the
ains by which God tried h
harged to re-establi

tions, confirmed by the use of many ages, and not disapproved of by a multitude of respectable persons, are not looked on with a favourable eye. We must know how, on these occasions, to distinguish what is due to legitimate obedience, from what self-love, connivance, indulgence, improperly authorise. We then run the risk of passing for an innovators, and are exposed to the imputations of inquietude, ambition, revolt. The undertaking is infinitely more thorny and delicate, when it is a female who appears at the head of it. It is not easy to persuade others that she is raised by God for a work in which the most influential feel much difficulty in succeeding. Numberless obstacles are presented against her, however enlightened and virtuous she may be supposed; and if she conduct her project to a happy end, it will be only after almost incredible labour. Such was the position of St. Teresa: she was capable, on account of her superior *talents*, to govern an empire; but the *reform of Carmel* was a work that the

spirit of God alone could inspire her with, and make her execute. This divine spirit gives light, strength, perseverance, but it leaves trials and crosses ; 'tis even by these that we judge of its direction and influence. The founders of Christianity have succeeded, because the Holy Ghost conducted them, but they have given their blood to fulfil all the extent of their vocation. Teresa entered, then, into this career of crosses, contradictions, and tempests, and her patience was unalterable. But whence did she draw this strength and constancy, if not from the continual exercise of prayer ? It was on this basis that she established her project ; it was from this source that all the lights, the views, and means of succeeding, came to her. Going from prayer, she presented herself to difficulties, as the martyrs offered themselves to be burned, to the rack, and to death. To accomplish the work with which her divine spouse charged her, this admirable soul spared no cost. She associated to herself co-operators, and animated them

with her courage : fatiguing journey, extreme poverty, domestic storms, contradictions from without, the too human prudence of her friends and directors, men and hell conspired against her. It could not discourage or terrify her. In the hurry of affairs, and the multitude of obstacles, she kept herself united to Jesus Christ, and the cross of our Divine Saviour was her asylum. What patience ! Teresa's prayer alone could give it ; the reform of Carmel is the masterpiece of prayer ; hence, I conclude, that if I am weak in my enterprises, impatient in the trials of life, of distrust in the work of my salvation 'tis that the resource of prayer is wanting to me. With prayer a soul is like a rock, continually beaten by the waves, but always motionless, in spite of the efforts of the tempests. Will I always an enemy to prayer, O my God ! Will I always neglect to establish myself in peace by this means so powerful ? *(I dare say it with the Holy Spirit)*
the only means to procure

... your disciple in the wa
I am not destined to enterp
lime as yours, but the enemi
vation are terrible ; obtain
of prayer to resist and to con

PRAYER.

My most sweet Jesus, divin
Teresa, who filled her with th
fortitude, and with an heroica
capable of undergoing immen
for your glory, and who gave
vincible patience in all trials, }
her happiness and glory onlv
ing, and uncess

a happy and eternal life; that it may incline me efficaciously to live in suffering and to love them, to be crucified with you, and that it may, in fine, merit me the favours which I ask in this novena if it is to the greater glory of God Amen.

FOURTH DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER
WITH REGARD TO INTERIOR PAINS.

Here, especially, prayer is necessary although it may be extremely laborious and difficult. Interior pains are temptations, drynesses, abandonment, revolts of the heart and mind. With the best will, we are as if without will, because clouds obscure the bottom of the soul, and tempests appear to overturn the interior. In these circumstances, prayer is both the resource and the torment of the creature; *feeling her misery and her wants, she throws herself into the bosom of her*

It appears to her that she
she wishes to love Him only,
to her that there is only o
this love within her; she
has the most lively lights, an
soon comes to eclipse them.
experienced more than any
rigours of this state: she had,
to undergo that of doubts on t
which she was led, because it wa
dinary. Jesus Christ conducted
in, and men knew but too late
difficulty the success of this
Instead of consoling, they trou
and very far from directing her
posed her to error

with you, and in the intimate persuasion of her nothingness ; that prayer was the altar on which she unceasingly immolated herself in your presence ; that notwithstanding your apparent rigour, she kept herself firmly attached to your cross ; that, with all her docility to the lights, and advice of her directors, she had constancy enough not to go out of this way ; and that the passive and dolorous state in which she found herself, opened to her the road to the most sublime prayer. An example such as this was necessary in the church, because there are many faithful souls whom God tries by interior pains. They will learn from St. Teresa never to leave prayer, however darksome it may appear to them ; to increase in the knowledge of their nothingness, at the sight and feeling of their weaknesses ; to redouble their ardour when their heart appears as earth without water, and to await with patience the visit of the Lord. If all the saints had written the history *of their life*, as St. Teresa has done, we *would see in all cloudy times, and these*

storms always dissipated by constancy and fervour in prayer. Alas! the great Apostle himself was subject to violent trials, he complained of the revolts of his flesh. And what was his asylum? "*I prayed,*" said he, "*the Lord thrice, and He answered me: My grace is sufficient for you.*"

O holy prayer, the support of weak souls, and the light of those who seek God amidst darkness! I abandon myself to you; I wish to live in your bosom, and to follow you, whatever difficulty I may meet in the road you have laid down for me. According to the advice of the Apostle, and after the example of St. Teresa, I should always pray. Holy Spirit, pray in me, let your ineffable sighs supply my coldness, my hardness, my tepidity. Preserve in me the relish of prayer, and make me live of this celestial bread, whilst I am in expectation of uniting myself invariably to you in eternity.

PRAYER.

My most sweet Jesus, Divine Spouse of St. Teresa, who tried the constancy and fidelity of your holy lover by many years of interior pains the most sensible ; who purified her love by concealing yours ; locked the bonds of her union with you by the most dolorous abandonment, and by the subtraction of your favours : raised her to the highest degree of prayer by drynesses and aridities, and was her guide and master in her way to the most sublime perfection. I conjure you, divine Jesus, by this long martyrdom of our faithful spouse, to support my weakness in the temptations and trials of this life ; to animate my confidence in interior pains and perplexities ; to preserve my soul from tepidity and disgust ; to quicken my imagination, enlighten my mind, kindle my heart in the holy exercise of prayer ; to conduct me yourself in the *arrow and difficult way of salvation, and fine, to grant me what I ask of you in*

this novena, if it be for the greater glory of God. Amen.

FIFTH DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO PRAYER ITSELF.

It is not with prayer as with other sciences, which suppose preliminaries, in some manner, foreign to what the sciences are in themselves. We become learned in prayer, only by prayer itself. Every one knows that prayer comprehends the attentions of the mind and the affections of the heart ; but every one knows not how to impose silence on their imagination, and to empty their heart of every affection that tends not to God. All should be ready to receive the consolations of heaven ; but almost no one is resolved to await the Lord, and to depend on the operations of His grace. The Holy Ghost conducted Teresa in the ways of prayer, and she was docile to the voice of *this interior master* ; she had a great

esteem of prayer and a will determined not to depart from the divine presence, persuaded that without this holy presence, not only habitual, but even lively and in action, it was impossible to raise herself to intimate communications with God. I know not, Lord, how to detail Teresa's prayer; I am ignorant of the secrets you unveiled to her in this holy exercise of your love; it belongs not to me to penetrate into this sanctuary; I am too profane to be initiated in these sublime mysteries, in this intimacy between the divine spouse and his chaste spouse; but I see through the entire life of this holy lover of Jesus, that she always went from prayer more humble, more little in her own eyes, more inflamed with life, more immolated to the good pleasure of God, more eager to suffer for His glory, more firm in her resolutions, more detached from her own will. I consider her prayer as a fertile field in which she reaped unceasingly the fruits of holy abnegation.

O prayer of Teresa, how you elevate

... from the
... look on the beauty of
... life, which is no other
... sign of Jesus Christ! How
... that great soul understand the
... detachment from all that is no
... low enlightened was she on the
... of sensible things! Yes, Lord,
... accomplished to the letter, what
... apostle said in a few words : *our
... tion is in heaven.* She lived on
... those blessed dead, of whom
... the Apostle said, *that their life was
... with Jesus Christ in God.* I de-
... ce, O my God! to the sublime p
... presa ; but I stand more in-
... id of divine

actions, and may never lose sight of this beloved of your heart.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, who favoured her with a degree of prayer, so high and so sublime, that she may be compared to the cherubim and seraphim, and that she has become the most enlightened and most learned mistress in this science of the saints, to teach to all souls who walk in the ways of prayer, meditation, and contemplation, the sure road they should follow in all their different degrees; I entreat you, my divine Jesus, by this high and sublime degree of prayer to which you raised your spouse — to grant me the grace to become a faithful disciple of this seraphic mistress, and to profit so in her school, as to merit to attain to a degree of prayer, attentive, fervent, and solid, which may make me *observe* your holy law with fruit, and *may obtain* for me the graces which I

ask of you in this novena, if it is for the greater glory of God. Amen.

SIXTH DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF

PRAYER WITH REGARD TO FAITH.

If St. Teresa had not been a person of prayer, her faith would have been moderate ; and such a faith approaches much to dead faith, by which we are lost. *When we approach to God*, says the Apostle, *we must believe* ; but it is equally true that to believe firmly, we must draw near to God. Faith conducted Teresa to prayer, and prayer perfected her faith. The entire life of this saint was guided by faith and prayer. Her lights on religion were sublime, because her prayer was continual. Oh, what instruction is there in Teresa's conduct ! We are subject to our senses ; they withdraw us *from God* ; they incline us to the earth

— the soul must take her flight to heaven, and how can she ascend without prayer? Teresa was, as it were, raised by God in these latter times, to console the Church in the revolts of her children. Whilst the heretics attacked our dogmas, this saint had superior lights on these truths; she, in some manner, read, in the bosom of the Divinity, and spoke of our mysteries with an eloquence like to the voice of God. Is it not admirable that a simple religious should have written so much on subjects so sublime, without ever having given reason for the least criticism? The most learned tremble on entering this road: they slip at every instant; they are obliged to stop to preserve themselves from falling. Prayer guided Teresa, and the spirit of God strengthened her against all dangers. A sublime faith, which extended not merely to the mysteries of religion, made her enter into all the secrets of the interior life; it taught her what *God is to a soul full of good-will, and what this soul is to God*; it developped

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od is pleased to conduct souls
sions in which self-love, or the
the devil engage us. All these
ges took their source in prayer
as the school of faith, and fa
e recompense of prayer. If we
our little faith, we will see th
fect of prayer reduces us to thi
nce. If we embrace prayer, ou
l live in faith ; our senses w
nt before faith ; our repugnanc
dissipated by faith, our judgme
world and all it esteems, will b
nable to that of Jesus Christ, th
of our faith

by prayer, how sublime do these two objects appear to me in the life of Teresa! How long, oh my God, have I delayed to enter into the way of prayer, to become a person of faith! I have until now been an unfaithful soul, because I have made no use of prayer. I wish to believe, Lord, and I wish to speak to you: your Prophet did not separate these two things, and Teresa occupied herself only with these two objects.

Give me, Lord, the spirit of prayer, that I may believe; and give me to believe, that I may advance in prayer.

PRAYER.

O, my most sweet Jesus! divine spouse of Teresa, who favoured her with a faith so firm in your mysteries, that she believed them more firmly than if she had seen them with her corporal eyes, so luminous that it served her as a flambeau to walk surely in the most elevated paths of *the most sublime perfection*; in fine, so *lively and so inflamed* that its light has

procured the conversion of an entire world. I entreat you, my divine Jesus, by this wonderful faith with which You deigned to enlighten your glorious spouse, to give me a lively, enlightened, firm, a submissive faith, in all that our mother the holy Church teaches me ; that it may direct my ways, and merit for me the favours I ask in this novena, if it be for the greater glory of God. Amen.

SEVENTH DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO HOPE.

Christian hope has two objects, salvation, and the means of salvation. We are all obliged to hope for salvation, and the necessary means to arrive at it ; but what encourages us in the road of salvation ? and what procures us the means ? prayer, and of all prayers, mental prayer *is the most efficacious, because it is the*

exercise of the mind and heart, and unites the soul to God, the author of salvation, and of all the graces that conduct to it. When Christians flatter themselves to attain salvation without praying, they are in a pernicious security, and when they have not the confidence to arrive at salvation by praying, they, in some manner, do an injury to the Divine bounty, and to the promises of Jesus Christ. Teresa's confidence was founded on prayer. By prayer she became superior to all creatures, to all the pusillanimity which deters so many souls, otherwise destined to perfection. Neither revelations nor visions supported the confidence of Teresa ; these gifts may be communicated even to the enemies of God ; witness the false prophet Balaam, and the high priest Caiphas, who announced truths. Teresa's confidence was supported on humble, modest prayer, dependant on the spirit of God, and always animated with good will. Hell troubled her, men blamed her ; events sometimes appeared contrary to her pro-

in the disposition of acting, suffering, and dying for the glory of God. Persons make prayer, and distrust themselves, or rather God, who call them to prayer. They are like imperfect souls, who, according to the expression of the apostle St. James, they know not how to listen to God in prayer, and this is what leads to trouble and uncertainty. Teresa speaks in this art of hearing God, of feeling to Jesus Christ speaking within communion, and this is one of the best instructions contained in her writings. She knew that in prayer we know little and little.

it establishes the heart in God, who is the master of all, and who turns all events to the good of those who love Him.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, inspire me with the same hope and confidence that made her undertake and execute things, in appearance, impossible. Animated with your spirit, she founded many monasteries, having no other foundation and resource than your Divine Providence ; she counted on the success of her enterprises in her greatest persecutions ; and whilst the world and hell made the most violent efforts to overturn her designs, she kept firm against the cunning of the infernal serpent, and the opposition of men ; she ceded neither to their unjust suspicions, nor to their vain alarms ; without being stopped by the too human opinions of persons even the most learned, *Teresa* constantly followed the sublime road laid down for her by the Holy

arose against her, her great
lost anything of the unshaken
she had in your divine promise
treat you, my Divine Jesus, by
hope with which your spouse was
ed, to grant me a like hope of
tion, the means necessary to ob-
and to accomplish all that will
glory of God, without fear of
respect ever stopping me; I also
hear the petitions of this novena
e for your glory. Amen.

victim of divine love, it was because she was unceasingly united to God by prayer. We now consider her in glory, and we believe that on earth she led a life which it is impossible for us to imitate. What an error of our imagination. Teresa was, like so many others, a simple religious, but, more than an infinity of others, given to prayer; and this it is that raised her to so high a degree of love. Is it impossible for us to pray and to love? If God enkindles not in our heart a fire as vehement as was that of Teresa, let us put no obstacle to the divine operations by our tepidity, by our voluntary distractions, our communication with the world, our dislike of solitude. Do we know how to listen to our Lord in prayer? Let us not be discouraged after the first efforts that we make to unite ourselves to Him. Are we ready to make to Him the sacrifice of our vanity, our pretensions, our self-love? Do we treat with God as children with their father? Are we simple, perseverant, *and of good-will*, in our communications *with Jesus Christ*? Teresa was not al-

ways prostrate in the temple of the Lord, or at the foot of the cross in her cell; she undertook and acted much, but the presence of God was most familiar to her, and she conversed with her divine spouse even then when she appeared to converse with creatures. When she received divine illustrations she became only the more humble, and more convinced of her nothingness. When she experienced interior tempests she blessed God for his apparent rigour, and her love was fortified even by privations. Let us not admire in this saint the multitude and singularity of the extraordinary graces with which God overwhelmed her; let us admire her gift of prayer, and conceive that this was the way that conducted her to perfect love. Let us acknowledge the ineffable bounty of the Lord, who communicates himself to the little and to the humble, to teach them to pray and to love. Paul, on the way to Damascus, began by prayer, and Ananias found him in this holy exercise. Who animated the faithful, and wrote more than Paul, to recommend

divine charity? Love is the life of the soul, and prayer is the food of this life. All the difference between Teresa and the worldling most remote from the kingdom of God is, that she entertained in her soul the nourishment of love, by the exercise of prayer, and that he places all his affections in death, because he is occupied only with terrestrial objects. He loves also, but his love is misplaced, because it is inclined to creatures; he also offers vows but to the devil of ambition, of pleasures, of riches. Strange illusion of misplaced love; only one meditation, well made, would be necessary to put this soul in order again; but the worldling relishes not the things of God; he is ignorant of the prayer of the heart; he has no idea of Teresa's communications with Jesus Christ.

Ah, Lord, I probably am in this iniquitous road; call me back again to yourself by prayer, and wound my heart with the dart of your love: it is time, and I say to you sincerely, with David:

“My heart is ready, Lord ; my heart is ready.”

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, who so inflamed her with your love, that under a human form she was like a seraph ; who wounded her heart with a ray so vivid of your divine charity, that this sacred fire consumed her with its celestial flames, that it broke by its impetuosity *the bonds* that retained her captive on the earth ; and her soul, carried on the wings of the purest love, was elevated even to the foot of the throne of your divine majesty ; I entreat you, divine Jesus, by the love of which your spouse was the happy victim, to inflame my heart with this same divine fire, that it may be consumed as a holocaust of agreeable odour in your holy presence ; that all the instants of my life may be sacrificed to divine love, and that my last sigh may be a sigh of love. Let love raise my hands, and do you a holy

violence, to obtain what I ask of you in this novena, if it is for the greater glory of God, the honour of your spouse, and the good of my soul. Amen.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO HER HAPPY END.

The spirit of prayer accompanied Teresa till her last hour, so she died rather of a transport of love, as the church sings in her office, than of the pains of illness. Her union with Jesus Christ was so great during her life, that she could, with the Apostle, defy death to separate her from this holy charity. I have only this reflection to make for my instruction and conversion : it is, as it were, impossible to be united to God at the moment of death, if, during life, we have had no experience of the holy exercise of prayer. The faculties of the soul turn not to this great object when they have been always absorbed in sensible objects. The consolation of the dying person is the daily practice of prayer. Jesus Christ communicates him-

self, then, more abundantly and more anxiously to those who have surrendered themselves to his inspirations during a long course of years. To die like Teresa we must pray like her.

Spirit of prayer, source of light, of peace, and consolation ; when the world disappears, and the great spectacle of eternity is prepared ; when the senses are weakened, and the soul breaks her bonds, you are all her resource, her support, strength, and hope ; but these precious advantages are reserved only for those dying persons who, during life, have subjected their senses to the sweetness of your empire ; who have sacrificed to you all the faculties of their soul ; who have formed a happy habit of praying always.

May prayer then, be my nourishment, my food, and my delight ; may it unite me to God, as it did Teresa ; may it attach me so closely to Him, that neither death nor hell may separate me from Him.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, whose life was one chain of favours and extraordinary graces, a continual exercise of your holy presence, an intimate union with your infinite greatness, a perfect sacrifice of love; and whose death was the master-piece of your grace—the prodigy of this ineffable union—the triumph of charity; I conjure you, Divine Jesus, by this death so precious in your eyes, to make me walk every day of my life in your holy presence; to keep me constantly united to yourself, as to my only and sovereign good; to pour into my heart some sparks of this sacred fire with which Teresa was consumed, in order that I, in the decisive moment in which time ends, and eternity commences, may have the sweet and lively confidence of enjoying your divine presence; of being inebriated with those *torrents of delights* of which you are the *source and principle*; and of burning,

and foretaste.

My most sweet Jesus, divine s
Teresa, who gave her, like y
ved disciple, Mary for mother,
ired her, from her infancy, wi
tion so lively and tender towa
at she was all her life entirely
her service — constantly attac
: worship, and most zealous
mour, that she conceived at the
altars the project of her reform
ed it under her auspices, and p
at work under her protection
transmitted this same spirit
dren, and preserves amongst th
of their hol-

of her servants and children, that I may have her for advocate with you.

Yes, holy Virgin, I prostrate myself at your feet; I humbly entreat you to present my vows and prayers to your divine Son. I am unworthy of being heard; all my hope is founded on your powerful intercession, to obtain the graces which I ask at the end of this novena.—
Amen.

Litany of St. Teresa, Virgin.

Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of Heaven,
 God, the Son, Redeemer of the World,
 God, the Holy Ghost,
 Holy Trinity, one only God,
 Holy Mary, pray for us.
 St. Joseph, pray for us.
 St. Teresa, pray for us.

Have mercy on us.

Martyr in desire,
 Daughter of the Mother of pure love.
 Virgin, who wert agitated by the tem-
 pests of this world,
 Dove, that rested on Carmel,
 Who wert under the protection of the
 Holy Patriarch Joseph,
 True and zealous Spouse of Jesus
 Christ,

Who were purified by celestial favours,
 Who possessed the words of eternal life,
 Who were enriched with the gift of the
 most sublime prayer,
 Who were inflamed with the most af-
 fectionate love,

Virgin illustrious by the gift of a holy
 recollection,

Who enjoyed interior peace, the fruit
 of your piety,

Who were inviolably attached to God
 by the most intimate union,

Who were truly transformed into Jesus
 Christ,

You, whose soul was disengaged from
 terrestrial things and from the
senses,

Pray for us.

You, whose heart was pierced with the
 dart of divine love,
 You, who were always supported by
 the pillar of mental prayer,
 Who always endeavoured to gain souls
 to God,
 Who were always occupied in inter-
 ceding for sinners with God,
 Who were associated with all pious
 and holy persons to procure the
 glory of God,
 Who felt so much affection for the
 cross and passion of Jesus Christ.
 Who always walked in the presence
 of God, and in the ways of perfec-
 tion,
 You, whose ardent charity made you
 shed a torrent of tears,
 Virgin meek and humble of heart,
 Model of the most perfect filial obedi-
 ence,
 Consumed by the weariness of this
 mortal life,
 Languishing with the desire of eternal
 life,
*Humble and true daughter of the Ca-
 tholic Church,*

Filled with good works and rich in
virtue,

You, whom God crowned with the great
gift of perseverance,

Raised to heaven, there to enjoy eter-
nally the chaste kiss of your Divine
Spouse,

Pray for us.

Lamb of God, who takest away the
sins of the world, spare us, O Lord.

Lamb of God, who takest away the
sins of the world, hear us, O Lord.

Lamb of God, who takest away the
sins of the world, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

Let us pray.

O God, our Saviour, and
on the solemnity of ble
y virgin, so may our souls
by her heavenly istructi
med with the love of T
our Lord Jesus Christ. Am



A. M. D. G.

Litany of the Holy Heart of Joseph.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus Christ, hear us.

God the Father of heaven, have mercy
on us.

God, the Son, Redeemer of the world,
have mercy on us.

God, the Holy Ghost, have mercy on
us.

Holy Trinity, one God, have mercy on
us.

Heart of Jesus, source of all graces,
have mercy on us.

Heart of Mary, conceived without sin,
pray for us.

Heart of Joseph, prevented by the
greatest favours of heaven, pray for us.

Heart of Joseph, enriched with the
power of the Father,

Heart of Joseph, filled with the wis-
dom of the Son,

Heart of Joseph, enriched with the
gifts of the Holy Ghost,

Heart of Joseph, destined by God
to be united with the immaculate
Heart of Mary,

Heart of Joseph, resplendent mir-
ror of the holy Heart of Mary,

Heart of Joseph, animated with the
most profound veneration for the
divine Heart of Mary,

Heart of Joseph, participating in
the pains of the Heart of Mary,

Heart of Joseph, inflamed with the
celestial love with which the Heart of
Mary burned,

Heart of Joseph, penetrated with a
holy joy in adoring for the first time
the Infant Jesus,

Heart of Joseph, consoler of the
Heart of Jesus for the insensibility
of the inhabitants of Bethlehem,

Heart of Joseph, so frequently the
resting place of the Heart of Jesus,

Heart of Joseph, instructed by the
Heart of Jesus on the treasures of
grace which it contained,

Heart of Joseph, ornamented by the
Heart of Jesus, with all the gifts of
heaven,

Heart of Joseph, so affected by the
canticle of the angels, which the
shepherds repeated at the crib,

Heart of Joseph, so happy in seeing
Jesus first adored by the poor,

Heart of Joseph, the channel
through which so many benedictions
were bestowed on the first disciples
of the Saviour,

Heart of Joseph, by the humility
with which you hailed the arrival of
the Magi,

Heart of Joseph, by the love with
which you preserved the words they
addressed to the Divine Master,

Heart of Joseph, who presented
to Jesus the gold of your faith, the

Pray for us.

incense of your charity, and the myrrh
of your sorrows,

Heart of Joseph, whose more than
paternal goodness the Magi so much
admired,

Heart of Joseph, that obtained
for these holy kings celestial lights,
to discover the perfidy of the cruel
Herod,

Heart of Joseph, that so profound-
ly adored the majesty of God on en-
tering the temple of Jerusalem,

Heart of Joseph, so resigned to the
sorrows predicted to Simeon to the
Immaculate Mary,

Heart of Joseph, so resigned when
you learned that the Infant Jesus
should fly into Egypt,

Heart of Joseph, admirable lily of
candour and innocence,

Heart of Joseph, always exempt
from the lightest imperfection,

Heart of Joseph, who died amidst
the benedictions of Jesus and Mary,

*Heart of Joseph, resplendent in
heaven with a glory inferior only to*

Pray for us.

that of the Sacred Hearts of Jesus
and Mary,

Heart of Joseph, ever sensible to
our miseries,

Heart of Joseph, refuge of hearts
that the world contemns,

Heart of Joseph, angelical tutor of
youth,

Heart of Joseph, director in the
paths of perfection,

Heart of Joseph, light of souls de-
voted to prayer,

Heart of Joseph, sweet hope of the
dying,

Heart of Joseph, special protector
of St. Teresa, the reformer of Carmel,

Heart of Joseph, paternal asylum
of the children of Carmel,

Heart of Joseph, powerful protector
of religious communities,

Lamb of God, who takest away the
sins of the world, spare us, O Lord.

Lamb of God, who takest away the
sins of the world, graciously hear us, O
Lord.

Lamb of God, who takest away the

Pray for us.

sins of the world, have mercy on us, O Lord.

V. Pray for us, most charitable Heart of Joseph.

R. That we may be rendered worthy of your paternal protection.

Let us Pray.

Most amiable heart of the glorious St. Joseph, accept, we conjure you, the filial homage of our hearts, and reign over them for ever.

Obtain for us from the Lord all the graces necessary to support patiently the pains of this life, and to walk securely towards our heavenly country, where we hope to bless and thank you eternally. Amen.

*An Invocation to the Heart of
St. Joseph.*

O most holy heart of Joseph ! Heart
of the most venerable of the patriarchs !
Heart of the holy spouse of the mother

sus ! Heart of the reputed Father
or Saviour, obtain for me a heart
yours, in its silence, in its meek-
in its humility, in its charity, in
ollection, in its obedience, and in
astity. O heart of Joseph, deign
atch over me, to assist me during
and obtain for me the great grace of
; as you did in the arms of Jesus
Mary. Amen.











